564 Lolo issue orders which the white Lolo have to obey, [74]
567 whether to do chores in the house or to run errands. During
554 meals, the white Lolo have to serve their master first before serving themselves. When they eat, specific seats around the stove are assigned the master and his slaves — a convention not to be violated. The sleeping quarters of the master are
[513] on the left side of the house or the left side of the stove, while those of the white Lolo slaves are on the right side of the house beside the grindstone or toward the lower part of the stove. There is no difference in clothing except for the fact that the
[291] black Lolo mistress of the house usually wears a long skirt trailing to the ground to show her dignity. All these are social conventions that differentiate the class status of the black and white Lolo.

564 Whenever a black Lolo master or mistress leaves the
567 house, he or she is always followed by some white Lolo, either "subjects" or household slaves. If the master plans a long
554 journey, he usually takes along some of his "subjects," the
484 household slaves being too busy with work to make the trip. On the road, the black Lolo walks with his hands unencumbered or with a gun while his white Lolo followers, varying in number from one or two to four or five, hold guns or other arms for him, or carry baggage, silver goods, and salt on the shoulder. When the master wished to smoke, the slave would
[377] immediately step forward with a stone pipe that has a bamboo handle, fill it with tobacco and light it for the master. Fire is started in the conventional way by striking a piece of iron
[372] on the flint and then lighted on a thread of twisted dried grass. When the master needed a drink, the slave would take out a wooden bowl from the bag and fetch water in it for the master, no matter how far he had to walk. While on route, whether traveling or stopping, the white Lolo always follow closely behind. During the author's trip to Liang Shan this was frequently observed.

In matters of dress and ornament, such as t'ien p'u-sa,
564 earrings, cape, and wide trousers, there is little distinction
156 between the black and white Lolo. Nor are there major differences in facial expression and physical stature. However, by observing carefully their behavior and attitudes, it is possible to tell the black Lolo from the white. The former is characterized by bright eyes and a drooping mouth, as well as a haughty bearing, reckless behavior, and an unyielding spirit. In contrast to this carriage, the white Lolo are always humble and ready to receive orders; they serve their master carefully; and although quite rude and imperious in dealing with

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to hit him. Perhaps a very swift bowler could have got the middle stump, but lively, moving wickets might puzzle even the best of our professionals. The warrior was evidently very proud of his achievements, and he certainly was very agile indeed.

When we were all around the fire again, waiting for the evening meal, I heard some curious yarns. The Nosu say that all rivers flow into the sea, where there is a huge stone with an open mouth which swallows up all the flowing waters. Formerly there were sixty-six suns. A mythical hero, anxious to lessen the terrible heat from all these balls of fire, shot at them with his arrows, and so well did he shoot that he killed sixty of them. Five others fled and took refuge under the sea. The remaining one he shot, and blinded it in one eye. Does this refer to sun spots which may have been observed long ago? What the heat must have been in the beginning one cannot imagine. It is also said that there were seventy-seven moons and that someone shot seventy-six of them. The one left was shot lame in the leg. What that refers to I cannot imagine.

One of the men around the fire had been a great traveller, having visited West and South Yunnan, and what is now the French colony of Tongking. After telling us this he capped all by saying he had been to the "Woman's Kingdom," that mythical country the existence of which was stated in all the old Chinese encyclopædias. When I first came to China nearly all the people one met believed in this country of the ladies, and knew more about it than they knew about England or America. This truthful Nosu traveller said that he had spent some time as a guest of the Amazons, who were very unwilling to let him leave them. I wonder how often he had

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574 told that fact to his wife. He only got away at last by fixing
484 a date for his return. This date had long gone by, and I suppose the disappointed ladies have one more evidence of the unreliable nature of the male sex. The traveller described the unknown country quite minutely, and refused to budge from his stories in spite of all the ridicule and unbelief we rewarded him with. He said he could show us the way to this paradise if we were willing to go. I am very sorry that other pressing business prevented me from taking up his challenge and going to visit that wonderful country. The unexplored parts of the earth are getting so few that it was a loss that the chance of such a great journey of exploration had perforce to be declined. Possibly there might have been an atom of truth in his yarn. He may have gone wandering off and become the enforced guest in some Buddhist nunnery, where the lady abbess might have told him some tall stories which he believed and later on considerably enlarged. It was interesting to see that when the man told his story he stuck to it in spite of everything and everybody.

574 The inner circle around the fire that listened to all these
293 stories was composed of sixteen men and the one solitary girl
[301] who seemed capable of holding her own with anybody. From the left ears of all the men hung the long ear-rings. Each had his head horn or poke tied up at the left side of the head, and all faces were bright and merry as the fire shone on them. White rows of teeth were constantly visible, and there were smiles all round, which sometimes developed into a hearty laugh or a tremendous roar. Pipes were constantly going, and I noticed, hanging from the necks of many of the men, the
534 touches for their guns. From the necks of some of them also hung a little instrument of brass or bamboo, on which they

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over, looked very grand. On the other side there were some 000
rocks which were very difficult to negotiate. There was scarcely a trace of a road anywhere, and had there not been trusty guides with us, who knew the way well, we should have been unable to find our way. Our men were in a lively mood as we travelled along. They were hooting and shouting and giving their war-whoops as if they scented a fray not far off. The people living on the other side of the valley really thought we were a band of raiders on the warpath, and some actually ran away from the anticipated danger.

We crossed now into the lands of another clan, the Ah-liu, 484
and stayed a short time at a village where the chief's residence was. A number of people came out to see us and to ask a lot of questions. Some asked if Mr Long and the others followed the foreigner because of fear, or from some other reason. Mr Long replied that he followed the foreigner because he was such a wonderful man that he could go anywhere, even to heaven. Our men were in the mood for getting fun out of anything.

We were now approaching the danger zone, concerning which we had received warning on two or three occasions. In view of the possible kidnapping, a number of armed men had joined us. Others again, with loads of mountain herbs, [439]
which they were going to sell to Chinese from south of the river, came into our party that they might take advantage of our escort. Shouts from a distant hill told us that our See-tieh friends were not failing us. Vri-ntee and his brother were bringing up their forces, determined to see their adopted brother, Nhe-jah-jah, safely through the dangerous district into Chinese territory. By the time we reached the top of the second hill we were quite a formidable band, and there were

484 with us some were redoubtable fighters. Our old friend, the spearman, was among the number, determined that if there was any fun he would have his share of it.

On the top of the hill we came to what seemed at that time a very curious sight, a Chinese grave. Such a sight, all too common in China proper, seemed all out of place in Nosuland, and I stopped to take note of it. The inscription on the stone showed that it was the grave of a woman, a Mrs Hwang, with maiden name of Liu. The stone had been erected in the reign of the Emperor Tao-kwang. One would like to have known the history of this solitary woman, buried away from her kin, in the land of strangers. Possibly her husband had been one of a band of miners, who had risked much to extract the so-called riches from the hills of Nosuland. A little farther on we came to a splendid spring, where are the remains of a building which was probably a temple erected by the miners to the dragon god. All traces of any mining had long passed away and the adventurous men were nowhere in evidence.

Our large party rested by the side of the spring and had an alfresco breakfast. The hill was covered with very long grass, and a great band of men could have been hidden there without its being known. The spot has an evil reputation for robberies.

484 264 There were in our band four horses which had been brought across by the See-tieh men, and there were some scores of armed men. Guns and spears were laid aside for a while, and breakfast commenced. Sheepskin bags were opened. Brass basins, wooden spoons and bamboo chop-sticks were brought out. Oatmeal was served all round, and the cool water helped it down splendidly. There was a bit of romance

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about this part of the meal, for we were taking the rations usually given to fighting men when out for a raid. After this first course was finished we started on the huge cakes of buckwheat. Those were helped down with slices of cold pork the friendly widow had provided us with. The cakes and pork were cut up on the stones with the warriors' swords. The cakes and pork were very savoury, and the sword-cutting made them all the more tasty and decidedly out of the common. Some time after this I was travelling in a district where the officials thought there might be danger to a foreigner, and so they sent a couple of soldiers with me. They were armed with modern rifles, and in their belts carried daggers as well. Both of the soldiers were able to cook, and one night, when a couple of fine fowls were killed for our supper, the soldiers asked if they might prepare the evening meal for us. They set to work in earnest, cleaned the fowls well, and then cut them into small pieces with their daggers. We enjoyed our supper that night. The next day, while walking along together, the two soldiers told us about the rebellion that had taken place in that district not long ago, and which they had taken a share in putting down. They described how after the rebels had been defeated, and several of them killed, the soldiers, in accordance with a custom which is fairly common in some parts, had taken out the hearts, etc., of the dead men, and had eaten them. I asked how they had done this, and pointing to their daggers they said it was with these that they had operated on the dead rebels. The very same dagger which had cut up the rebels' hearts for a cannibal feast had also cut up the fowls we had enjoyed so much the night before. Had there been such a complete change in the state of affairs as there was in the year of the Boxer rising, these

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484 men would not have hesitated to have tried their daggers on us, and to have sampled the hearts of the foreigners they were talking to now in such a confidential, friendly way. A strange, unfathomable man is the Chinaman. Yet we travelled along with these soldiers like good comrades, enjoying each other's company, and never dreaming that any change could come over our friendly relations.

757 Whenever you saw those Nosu hillmen eating their huge pieces of meat you could not help admiring the splendid teeth they had. Now and again we came across a man whose teeth had pained him and who had had some of them extracted. There are not many, however, who have gone through an operation of that kind, and when it was described to me I did not wonder at that. This operation in Nosu dentistry is performed in the following manner. A strong piece of bamboo about six inches in length is procured. This piece of bamboo is held in the left fist firmly and the end is placed against the tooth that is wished to be extracted. When all is ready a big blow is struck at the end of the bamboo, and if the blow is skilfully delivered the tooth is knocked out. One wonders where it is knocked to, and how much of the jaw goes with it. I asked what happened if the blow were clumsily delivered. The answer was: "Eat bitterness." The patient would certainly eat bitterness. I wondered what share of this bitterness would fall to the lot of the dentist. How we all sympathize when we hear stories of teeth being extracted, especially if we can go back to the days before modern dentistry reached its present state of efficiency. I remember that one of my earliest experiences in this line was when I was away at school. The dentist who extracted teeth for all the boys, and any people in the village near by, was

could be established and trading posts under government management opened, supplying the much needed salt and cloth for the I region, and at the same time to limit the medium of exchange to national currency so as to maintain economic control; on the other hand, to organize social welfare groups, to found schools and hospitals, and to guide the I in the use of new agricultural methods so as to improve their living conditions. The carrying out of this new policy--particularly the building of a highway--will definitely encounter resistance in the beginning. During this period sufficient military strength should be provided to force operations when necessary. At the same time everything should be managed with great care. With the highway in use and the national currency in circulation, the I will soon become unified, their living conditions will be improved, and their culture raised. The Chinese-Lolo boundary will then gradually disappear, and all the vexatious problems of former times will be automatically resolved.

PREPARATIONS FOR FIELD-STUDY IN LIANG-SHAN AND THE DIFFICULTIES INVOLVED IN THIS STUDY

Some say that it is as difficult to make a field study in Liang-shan as it is to explore in Africa. This may be an exaggeration, but to penetrate into Liang-shan for a field investigation is certainly not a simple matter. Traveling in this region involves more difficulties than in any other region in China. A trip there is no easy undertaking and cannot be carried out without adequate preparations.

The obstacles involved in traveling through Liang-shan are of various kinds. The first is geographic. The terrain of Liang-shan is not particularly difficult, but no roads have been built there and the paths made by nature are either very precipitous or narrow, thus causing much trouble in traveling and transportation; for example, it is impossible for draft horses and t'iao-tzu /a coolie who carries loads with a pole on his shoulder/ to travel on the so-called main routes of La-mi, Heh-chiao, and Wu-chiao, east of Huang-mo-keng; only pei-tzu /a coolie who carries loads on his back/ can be hired for transportation purposes. /128/ The lack of bridges along the way makes it necessary to ford rivers and streams everywhere. These conditions are also found in Sikang (the K'ang districts) and Tibet. Traveling there, however, is always done by horse, so that one can remain on horseback when wading through water. In Liang-shan, however, one must either walk

487 or travel in a sedan chair. Of course, to cross a little stream in straw sandals poses no great problem, but it is baffling when the streams are large and difficult to ford. This problem is particularly serious in the summer when mountain floods cause the sudden swelling of many streams. The waters of Mei-ku River, especially, often reach up to the chest, making it impossible to ford, while swimming in the turbulent waters is quite dangerous. These circumstances were great handicaps in our passage through Liang-shan. With the exception of the food situation, autumn and winter are a more suitable time for traveling in Liang-shan. But, since the territory there is very much above sea-level, it is most uncomfortable to wade through icy cold water in winter.

484 Besides swollen streams, there are other seasonal hinderances to traveling in the summer. The Lolo's exaggerated fear of heat, which can hardly be equalled by other people, makes it difficult to persuade them to take a walk in the mountains, not to say to take a trip to Lei-po or Hsi-ch'ang with additional burdens on their backs. But this aid is necessary, for the luggage of the Chinese, unlike that of the I, cannot consist of a simple ch'a-er-wo, and is too heavy for the traveler himself to carry. If Chinese coolies cannot be found and the I obstinately refuse to go, that would be a real impasse. Another reason why the I do not wish to travel in summer is that it is a busy agricultural season. Furthermore, sanitary conditions at the frontiers are very backward, and in summer contagious diseases such as cholera, dysentery etc., often break out in the more populous sections. The I, fearing illness as they do a tiger, are even more reluctant to set out. Such were the problems we came upon in our trip through Liang-shan.

[164] Two or three months before our arrival, dysentery (which the I call "hot disease") broke out in Lei-po, and the I dared not descend the mountains to go there. For this reason the magistrate Chang P'ei-ken had to turn back mid-way en route to Lei-po. When we met him this time in Hsi-ch'ang, he strongly advised us to go to Liang-shan later so as to avoid the same difficulties. On account of the pressure of time, however, we insisted on leaving immediately, and indeed encountered many annoyances later at Mo-shih chia. Frankly, there is no hope of undertaking a field study of Liang-shan without a will as determined as /129/ that of T'ang Seng /also known as Tripitaka, the hero of the novel Hsi-yu chi/ in search of the Buddhist Scripture. During our preparations in Hsi-ch'ang, we encountered more dissuasion than encouragement. Floods, "hot diseases," the danger of being

captured as Wa-tzu were reasons given by those who advised us against this trip or at least to postpone it. Traveling through Liang-shan a few years ago would have been less of a problem. Recently it is rumored that the Chinese are about to build roads through Liang-shan and then to follow this with a military conquest. Having been put into great fear, the I try to prevent the road construction in a hundred ways. All those who are engaged in field studies of the region are in danger of being suspected as road surveyors. The Lolo of Ta-Liang-shan had assembled to discuss some means of hindering passage with the result that for several years no one had made a trip across Liang-shan. We later discovered that this was also the reason of Mr. Chang P'ei-ken's failure to reach Lei-po, the "hot disease" being given merely as an excuse. Heedless of all advice, we entered Liang-shan and indeed met with many difficulties along the way. Only by sheer force of will were we able to complete the entire journey on foot diagonally across Liang-shan. At this point it is necessary to render thanks to the first explorer of this region, Mr. Ch'ang Lung-ch'ing. He gave us much encouragement during our temporary stay in Hsi-ch'ang, while a number of friends were advising us against the trip, and also explained many of the conditions found in Liang-shan. This knowledge proved to be of great help to us later. It is absolutely necessary to make sufficient inquiries before attempting to travel in a region where the customs and habits are almost like those of a foreign country. 484●

The seasons and topographic features of the region were of course great hindrances in our field study of Liang-shan, but the greatest obstacle was the human factor, which was indeed difficult to surmount. In other words, there is inherent danger in traveling through Liang-shan, for the I like to seize the Chinese for Wa-tzu. The "self-important" Heh-I have always been contemptuous of the Chinese whom they regard as inferior and worthy only to be Wa-tzu. Even in ordinary times they would emerge from the mountains and capture the Chinese in surrounding areas to supplement their Wa-tzu supply. To go into the I region on one's own initiative is plain self-destruction. Furthermore, the Lolo and Chinese are mutually resentful because of many previous clashes. The former particularly are very narrow-minded and never forget resentments. Capture or murder is difficult to avoid if one enters Liang-shan without special protection. No wonder the majority of the Chinese dare not go there. People of other places may have a rather hazy impression of the I region and may not feel so terrified. Those in its vicinity, however, have a thorough and vivid knowledge, and most of [186]

484 The common people of Lei-po and Hsi-ch'ang, for example, /130/ tremble at the mention of Ta Liang-shan. If you tell them that you would like to take a pleasure trip there, they will certainly think that you are crazy.

What then must a person do if he definitely has to go into Liang-shan? If his destination is close to the Chinese region or is under Chinese jurisdiction, he needs only hire an I (preferably a Hêh-I) to guide the way without any special protection. Such is the present system along the route from Hsi-ch'ang to Chao-chu'eh and Chu-hêh. But if the destination is exclusively an I district, which the Chinese influence does not reach and which merely makes perfunctory observanc of government orders, it would be necessary then to hire an I as protector. In other regions where bandits abound, one can travel with a military escort, but not so in Liang-shan, where even the soldiers dare not enter. Furthermore, light armed units are of no help here. The I are particularly fond of guns so that not only is it unsafe to carry weapons, but it will simply incite the I to seize them. The only sure method is to carry no arms but to ask the Hêh-I for protection. This so-called "protector system," which still exists, has always been relied upon by merchants who carried on trade in Liang-shan, and also by official representatives who were sent to study and investigate the region. The system presupposes some remuneration in exchange for the protection of a Heh-I leader (for example, the head of a Hêh-I branch) or a representative named by him as "protector." It resembles that of the so-called "bodyguard" system of our country in the past. For the merchants remuneration takes the form of a certain percentage of the merchandise transported, or of a certain amount of silver agreed upon by both parties. Partly for "face" and partly for practical reasons, the Hêh-I, who like to put up a good front, do not exact as much from the officials as from the merchants, and a relatively valuable gift (such as salt, cloth, etc.) will often suffice. Hence the so-called "protector system" is actually a form of insurance.

The operation of the protector system makes it possible to travel in Liang-shan. It should be noted, however, that all the I branches in this region are mutually independent. There is no problem of passing through the territory of the Hêh-I who acts as protector, but safety is not assured in regard to passing through other territories. A protector with great influence or a likable personality can aid tremendously by accompanying a party through three or four stations. On the other hand, those with little influence /131/ can sometimes

accompany the travelers for 20 or 30 li only when it becomes necessary to change protectors again. This causes not only a great deal of trouble but also a terrific expenditure. Every change in protectorship requires an additional fee, and this incessant fleecing is often a great strain upon the merchants. The I region is not very populous so that the few better known Heh-I are recognized by all. Their low level of culture permits recognition only of the person himself. Letters as a means of protection, for example, are not possible, and troubles may arise even with a representative of the protector. Therefore when a Heh-I leader, or the head of a Heh-I family, accepts protectorship, he generally takes it upon himself to accompany the travelers. Should illness or an important matter prevent him from going, he would usually appoint a close relative (such as a brother or a son) of adult age to bear this responsibility. If this protector is not recognized on the road by the I encountered, the latter would call out from afar, asking for the name of the family assuming protectorship. At that time the protector would give either his family name or his own name, and thus the party will be permitted to pass through. If no protector is present and the queries cannot be answered, the group would immediately be robbed or captured. It has also been said that since the I recognize only the words spoken and not the person encountered, a Chinese who knows the I language can often pass through their region safely. But it is difficult to make this statement with certainty. It probably does not always hold true, for among those who live in the vicinity of the I region, there are many who speak the Lolo language very well and yet they are more fearful of the I than we are.

Regardless of how capable he is, a protector must stop when he arrives at the territory of his enemy. A relatively honest I, having been informed of the route to be taken by the travelers, will tell them that these areas belong to his enemy and that he cannot assume responsibility, and will advise taking another route or changing protectors at some spot. A more cunning I will not bother and, having accompanied the travelers to the border of the enemy's territory, will then turn around and run, leaving the travelers at a complete loss. Furthermore, the protector guarantees good-conduct only by members of his own branch, but not by those of other branches, particularly when the travelers are in the latter's territory or in a no-man's land. Sometimes kidnapping and plundering are planned together by the two branches concerned, and there is no means of pursuing the matter afterwards. An I acting as protector may also harbor evil intentions and simply sell

484 his protégés as Wa-tzu after they have entered the I region. For this kind of intrigue (protection and then sale), there is a special term
567 known as "chuang t'ung-tzu" /to load a barrel/. A considerable number of Chinese merchants going into Liang-shan have undergone this experience as we discovered through our conversations with the Wa-tzu of Chinese origin in our recent trip through Liang-shan. The Wu-ch'i chia in Lei-po hsien /132/ are particularly fond of this ruse. On the whole, the I are rather tactful in their dealings: in general, they dare not touch the officials but they have no qualms in humbugging the merchants. For the latter who think only of profit, this is a very good lesson. Quite a few opium merchants thought they could make easy money in Liang-shan, but just as they were about to leave the place with bags full of money, they were carried away to become Wa-tzu, never again to return to their native land. This is certainly a most remarkable retribution.

Once a Chinese has been captured in Liang-shan, the chances for his escape are very slight. Even ransom is difficult. He does not remain as Wa-tzu at one definite place, but is sold as merchandise wherever there is profit, until finally even he himself does not know where he is. In these repeated sales, there are innumerable cases in which a native of Lei-po is carried all the way to Hsi-ch'ang and a native of Hsi-ch'ang to Ma-pien. In the case of a whole family of Chinese captives, the I cause much sorrow by separating wife, husband and children, so that they would never see each other again. The I hope thus to prevent the captives from joining forces and escaping together. With this system in force, very few of the Chinese captives can ever hope to return. Resistance will lead to killing, and submission to slavery, old age and death in the I region. Whoever goes to Liang-shan can often meet those Chinese who have been forced to become Wa-tzu in the I region for dozens of years. No wonder the Chinese living near its borders fear going there.

485 The hardships of traveling are another difficulty one encounters in a field trip to Liang-shan. At present the standard of living of an average Chinese is not high, but when compared to that of the I of Liang-shan, the difference between them is like that between the sky and sea, and may be measured by centuries. While traveling, we had no place to eat at noon and no bed to sleep on at night except the ground at the home of some impoverished I family. Thus muddy ground often serves as bed, buckwheat buns as food, and the most unsanitary unboiled water as drink. There is no boiled water or tea. Salt lumps

must also be carried along. It is hardship enough for a Chinese, who is 483
accustomed to eating rice, to be forced to rely on cereals for his food, but when other discomforts are added to it, life then becomes unbearable. Perhaps our living conditions in a civilized society are all too comfortable. Of course, with ample funds and adequate means of communication, it is possible to diminish some of the hardships by bringing white rice and other customary foods into the I region. Actually this was what the various study groups had done in the past. On our present trip, however, we did not take any food because first, we did not have adequate funds; second, /133/ communication was difficult; and third, we wanted to experience fully life in the I district in order to make an even closer study and to understand better the hardships of the I themselves.

Communication is a great difficulty at present. Formerly the 484
majority of the gentlemen making field studies of Liang-shan traveled by means of the sedan chair, and were not too much troubled by poor roads. Our group decided from the very start to make the entire journey by foot. This eliminated the necessity and inconvenience of looking for sedan chairs, but also made us experience to the full difficulties of traveling in the Liang-shan region. The greatest trouble is that the I do not wear straw shoes so that those which we needed for ourselves and the coolies for the journey had to be carried all the way from Hsi-ch'ang. Our estimate of the number needed proved however to be inadequate, for in addition to the unavoidable wastefulness on the part of the coolies, poor roads also quickly wore out the shoes. When we reached Lei-po after walking across Liang-shan, we were all wearing our last pair of straw shoes. If an extra day of walking had been required, we would have had to walk barefoot on the stony paths of the I region in a most distressing state.

In Hsi-ch'ang Mr. Ch'ang Lung-ch'ing repeatedly advised us to disregard high prices and hire Chinese coolies to transport the luggage to Lei-po. All the groups making field studies of Liang-shan had done this in the past. Remuneration was made in the form of daily payment as well as meals (taken at the home of the I and paid in a lump sum by each study group). Even opium, which these Chinese carriers cannot do without, must be bought and taken along for them. We agreed with Mr. Ch'ang that it would not be a reliable or economical plan to hire the I to carry things along the road; it would merely cause additional inconveniences. Conditions have, however, changed greatly since the War of Resistance. Manpower is lacking in the rear

484 because of conscription and construction of highways. It was difficult to find carriers for travel to other regions (e.g., along the Ya-an route), and almost impossible to hire coolies for a trip to Liang-shan. At the [492] time of our trip, draft horses were already able to travel on the route from Hsi-ch'ang to Chao-chüeh. Only a few horses, however, were making this trip, for many horse-tenders were unwilling to go even at a high price, and horses were not available in Hsi-ch'ang. The horses that were making the trip stopped at Chiao-pao-tzu in the vicinty of Chao-chüeh city. We sent for them twice but in vain. Later an I family living at Wan-ch'ang River consented to wait for us and accompany us from there to Chao-chüeh. Having engaged porters to carry our luggage to Wan-ch'ang River, we found upon arrival there that no one would go. After much trouble we were at last able to find a party at a high price. All in all /134/, communication difficulty was one of the main reasons for our long delay in Hsi-ch'ang, where we had to stay for more than ten days.

483 All the difficulties mentioned by Mr. Ch'ang were later verified in our trip. The Wa-tzu are strong and can carry heavy burdens for long distances, but they are by nature lazy and not interested in carrying things for the Chinese. Those hired by us walked very fast at first, but after a while, they complained repeatedly that they were exhausted and rested at every opportunity. The load they can carry, compared to that of the opium-addicted Chinese coolies, is naturally much greater, but so is their laziness. Therefore it was quite annoying for us to walk with them. In addition, the I have many enemies, and once they reach enemy territory, which they dare not enter, they immediately throw down the things and run away, without caring whether or not the travelers are able to find replacements. Several occurrences of this kind in the course of a day would cause considerable financial loss, to say nothing of the troubles involved. Another hinderance is that the sparse population of Liang-shan makes it difficult to find even a few porters, and large numbers are out of the question. Furthermore, all the Wa-tzu have to till the land and often are not willing to leave even for pay. (This is particularly true in the busy agricultural summer season). During the hot summer they are also reluctant to descend the mountains. For example, it was with the utmost difficulty that we were able to hire three carriers at Mo-shih chia, and even when the arrangement was made, it almost fell through. It is hard to believe that these conditions can exist anywhere but in Liang-shan.

484 In other regions modesty and affability on the part of the traveler

are the secret formula for assuring oneself a welcome. This does not apply, however, to traveling in the I region. The boastful Heh-I accept as real "Han-chia sepo" (Chinese officials) only those who are able to swagger in the manner expected of officials. Too much courtesy involves the danger of being regarded as one of the Wa-tzŭ class. Having reached a halting station in the afternoon, one should take rest at the home of a Heh-I--preferably the leader of that place. Otherwise one cannot avoid contempt. If by mistake, one spends the night at the home of a Wa-tzu, the I would regard him as a Wa-tzu too. Once the news spreads it is impossible from then on to rest even at the home of a Wa-tzu. The I regarded the Chinese porters whom we took along as of the Wa-tzu class, and often allowed them to sleep at the home of a Wa-tzu only.

The fate of a traveler in Liang-shan is like that of a postal package: his safety is dependent upon the I who transmit him from station to station. /135/ Upon arrival at a certain destination we stayed with some Heh-I family from whom we received the night's lodging and two meals. When necessary we asked the host the next morning to hire some Wa-tzu as carriers and to send someone as guide until the next stop where they could be relieved. Since the I of neighboring districts are acquainted with one another, the prestige of the guests can be thus established, and the trip made easier thereafter.

The I are quite snobbish. Although the merchants, when passing through Liang-shan, are willing to pay high prices for protectorship, the reception given them along the way remains indifferent. They are allowed to stay only at the home of the Wa-tzu and must pay high prices for food and lodging. The I are, however, more polite to Chinese officials who are elaborately received everywhere. In the morning when the I have to toil in the fields, only a plain meal is offered; but in the evening there is always a so-called feast, consisting chiefly of meat. The meat of some four-legged animals is most valued by them, and the bigger the animal is, the higher its value. Accordingly, the slaughtering of a cow accords the guest the greatest honor, while the killing of a sheep or a pig accords somewhat less honor. In a Chinese family the "offering of chicken" is considered a very honorable reception, but in the I region, to serve chicken is the least polite. Whenever a feast is being prepared, the living animal, be it cow, sheep, pig, or chicken, is always first brought before the guests and slaughtered on the spot to show that there is no fraud. The meat is then consumed in one meal. Naturally a few guests cannot consume an entire pig or